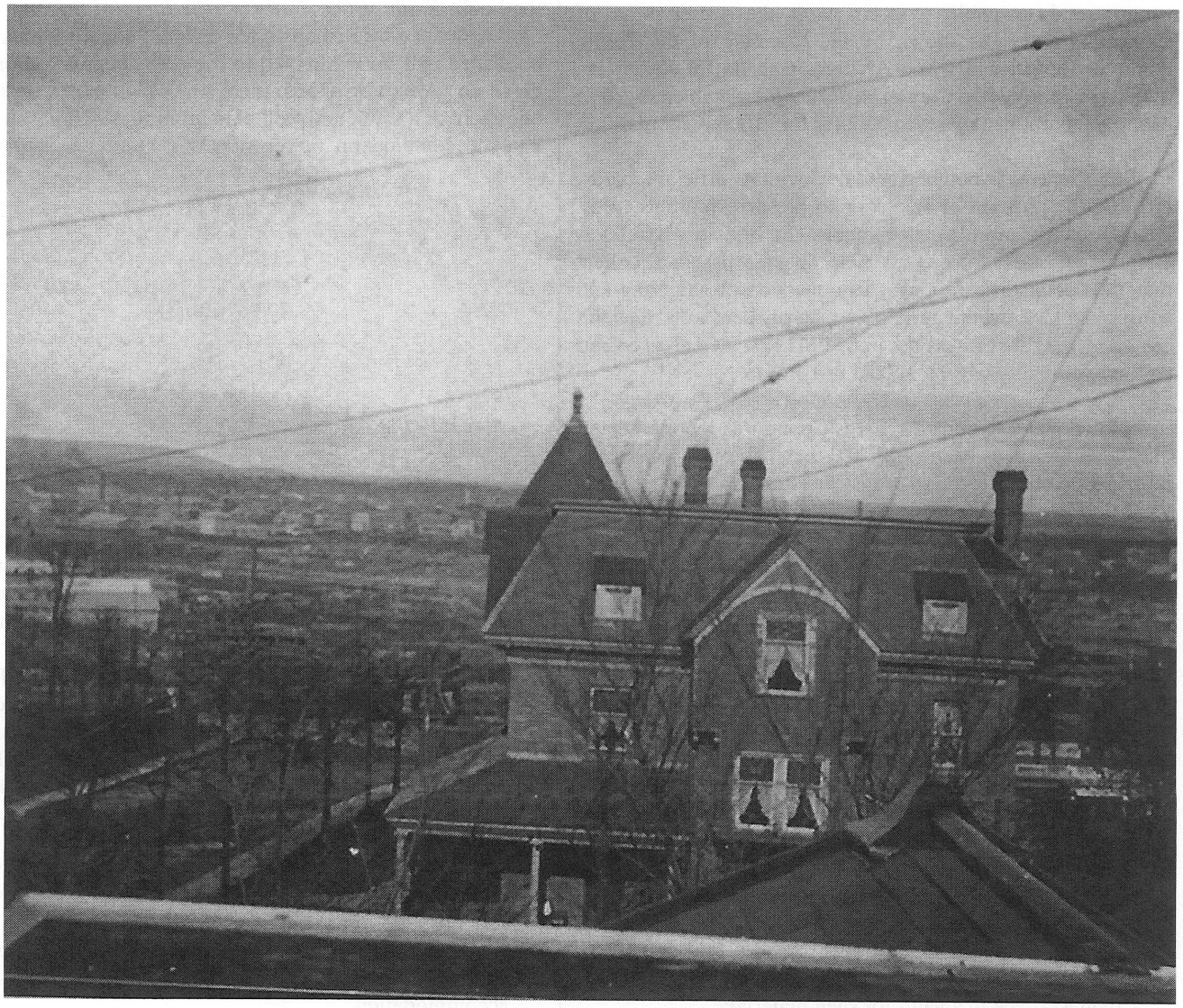
Friends of the Anglican Diocese of Ottawa Archives

Newsletter

Vol. 19 No. 3 (October 2019)

Editor: **Elizabeth Taylor**

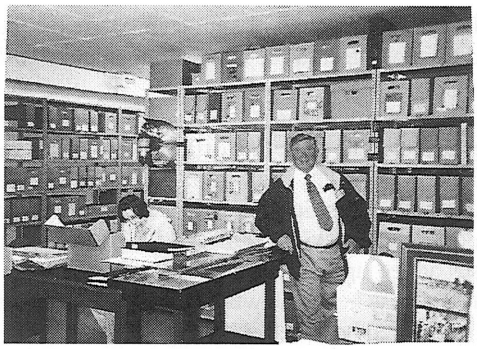
Patron: **The Right Rev. John H. Chapman, Bishop of Ottawa**



Annual General Meeting: The Archives' Unofficial Story

Secret revelations? Unofficial accounts? The story that dare not be revealed in *Crosstalk*?

Mark your calendars for the **Annual General Meeting** of the Friends of the Archives. It will be held in the **Great Hall at Christ Church Cathedral** on the afternoon of **Sunday, November 3rd at 2 p.m.** As it is the 75th anniversary of the formal creation of the Diocesan Archives, the guest speaker will be Dr. Glenn J Lockwood, offering an "Unofficial



Francis's successor was Fred Neal (standing in the photo above), a retired teacher. Neal used the organizing abilities he had honed in teaching history to high school students to expand the archives. By the time he retired in 1998 he had expanded the archives to three rooms and a small vault (beneath the kitchen) in Cathedral Hall, built the Wilfred H. Bradley Reference Library, coordinated volunteers to help organize collections and finding aids, and commissioned Fred Meacoe to build a computer database that came to have half a million baptisms, marriages and burials—to reduce the time spent searching for entries to issue a certificate or to carry out genealogical research.

Carol Radford-Grant's arrival in 1998 suggested that the Archives was maturing. She was a professionally trained archivist (who also taught a course on Archives at Algonquin College), and she was the first diocesan archivist to earn a salary as archivist. She was a woman who excelled in promotion, as shown by going out to lure exceptional volunteers such as Elizabeth Taylor. Only six months after arriving, however, when her husband was transferred to Toronto, she joined him, rising eventually to become archivist for the City of Toronto.

Glenn Lockwood became Archivist and Registrar in 1999, after a career as historian, university lecturer, and serving on The Ontario Historical Society executive where he developed publicity and fund-raising skills.

He found the Archives bursting at the seams, with no room for expansion, its leading volunteers (Francis and Neal) demoralized by the abrupt departure of Radford-Grant, and the Archives receiving almost no publicity within the diocese itself. In 2002, Dean Shane Parker offered the cathedral crypt as a new larger home. Upon seeking funding from the Diocese for mobile shelving, the archivist learned that none could be made available, however the Archives was encouraged to do its own fund-raising for such shelving and a proper vault.

Already, a *Friends of the Archives* had been organized in 2000. A brilliant *Shelve It!* Campaign, originally presided over by Shelagh M'Gonigle of the Friends, went on to eventually raise over a third of a million dollars in three campaigns that led to the Archives' second move into the current purpose-built facility below the Great Hall of Christ Church Cathedral in 2014. A monthly *Crosstalk* photo-feature kept the idea of the Archives before regional Anglicans, as it came to feature every Anglican house of worship that had ever existed within the boundaries of the Diocese. The *Friends Newsletter* edited by Elizabeth Taylor garnered rave reviews.

Brian Glenn's project of photographing each church and every stained glass window in the diocese telegraphed the message that Archives was interested in all parishes, no matter how large or small the church, whether open or closed. In 2004, the Friends published the first professional map of the diocese issued since 1950. Beginning in 2009, the Archives coordinated production of a photo directory of clergy and diocesan staff every three years. Mary Barker, Lynn Glenn and Caroline Herbert laboured one day a week for three years to find all references to students in 'Indian Residential Schools' in our records (although the Diocese of Ottawa never had a residential school) to forward to the Truth and Reconciliation Commission in Winnipeg.

These are a few bare bones facts about the development of the Diocesan Archives over the course of the past 75 years. For the unofficial story, you are invited to come listen to Glenn Lockwood at the Annual General Meeting of the Friends of the Archives in the **Great Hall of Christ Church Cathedral** on the afternoon of **3 November 2019 at 2 p.m.** All welcome. Refreshments made by the redoubtable Sharon Phillips will be served.

Of Weddings and Photographs

It is a matter of some surprise to the Archivist that although the Diocesan Archives in its more than 1,000 parish registers has record of an estimated quarter million marriages, we have almost no wedding photographs in our collections. Even more surprising, when writing the histories of prominent churches such as Saint Bartholomew's, Ottawa or Saint James's, Perth, is the failure to find professional wedding photographs to add to our collection.

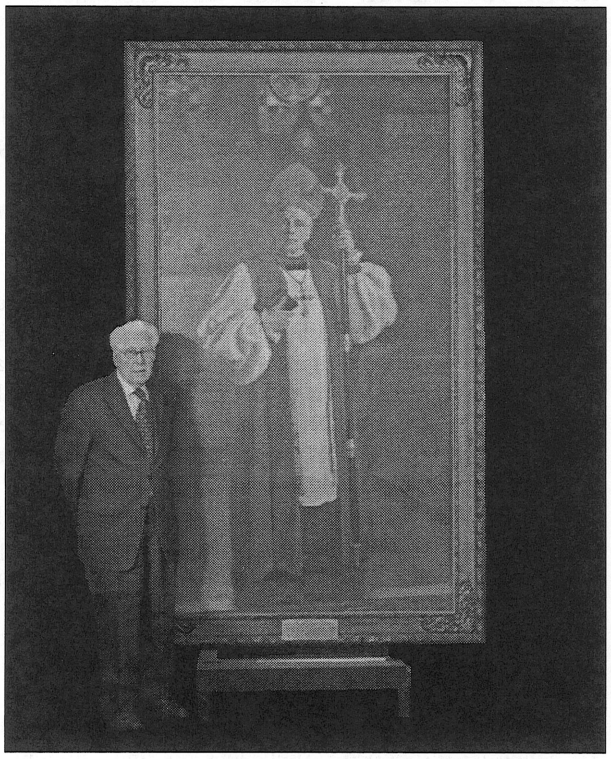
Until now, that is. Pamela Claughton has donated the original photograph reproduced on the back page of this *Newsletter*. This photograph was notable—until now—for having no identifying information about the happy couple and their attendants on the back of it, and it was notable as well for the signature of the photographer at the Château Laurier: one Yousuf Karsh. This photograph shows at centre Pamela's parents, Bertha May Jackson and John Ruskin Claughton in Karsh's studio on the day of their marriage at Saint John the Evangelist Church, Ottawa on 27 May 1939. Pamela knew that the matron of honour was the bride's sister, Edythe Marguerite Jackson, but she wasn't sure she had ever been told the name of the best man. The signature of the best man in the marriage register reveals him to be one Gord Perley. We thank Pamela Claughton for agreeing to donate an original Karsh photograph for the Archives collection.

Gentle reader, if you too have a Karsh photograph in your home and you know the names of the people in the photograph, we strongly recommend that you find it, and pencil the names on the back. Below, we feature a couple of other Karsh photographs relating to this marriage loaned to us by Pamela

reading was omnivorous, as he wolfed down biographies, sparring theological arguments, history, the creeds, the arts, the architecture, the music, even parish histories. It all led him to build his own library, and later, a library at the Archives. So much for explanation number one.

"Explanation number two. Sooner or later, everyone needs a hobby, whether it be fishing, or curling, or writing a gardening column in the *Citizen*, or reading clerical murder mysteries. Another economist, Stephen Leacock, wrote humour as a pastime. Each of us has a peculiar hobby. We can't imagine why someone else is interested in something different. Jack's hobby of compiling biographies of Anglican clergy was an almost unique pastime, that kept him in touch with a number of worlds to which he was introduced by Pat Townley and company: history, theology, Anglicanism. That's explanation number two.

"Third, there is the Barchester Towers factor. One hundred and seventy years ago, Anthony Trollope—another public servant, who, like Jack, was NOT a cradle Anglican—wrote six novels about the lives of Anglican clergy, simply because they fascinated him. The economist John Kenneth Galbraith never travelled anywhere without one of these novels tucked in his briefcase. Reading about the lives of clergy took Galbraith out of the day-to-day work of being an economist. And today we contemplate Jack Francis, another economist—drawn into the world of Anglicanism in spite of himself—intently exploring that world.



"You will gather by now, that I don't know how or why Jack Francis began researching all clergy born before 1900 in this Diocese. My best guess—is that sooner or later he reached out to Wilfred Bradley (the Diocesan Archivist) and discovered that local Anglicanism had maundered along for 150 years. There was no list of early clergy. There wasn't even a list of the clergy who had served under the first Bishop of Ottawa, much less the century before that. Jack perceived a great crying need to put the records of the Diocese of Ottawa together, as it was a region that contained some of the oldest parishes in Ontario. He soon found himself putting together biographical information on the earliest educated group of men to be found in the wilds of eastern Ontario and western Quebec. He left no document or published source unscoured in his search for information.

"Easier said than done. For what Jack was really up against was not just gathering information on 573 individuals but having to sort it out from among some 5,000 Anglican clergy across Canada—many of them with very similar names. In building up information on 573 sheep, he was sorting them out from 4,500 goats. A huge task.

"Jack was well into his absorbing project when, thanks to canny investing, he retired early as a senior public servant in 1980. If he meant to retire early so he could devote more time to his hobby, catastrophe struck. Sort of. Although Jack usually could keep his cards very close to his chest (we're talking about index cards, not playing cards), word about his great project was leaking out. So, when Wilfred Bradley retired suddenly, Bishop Lackey asked Jack to take on the role of Diocesan Archivist. Jack did NOT jump at the opportunity. He knew too much.

1. The job did not pay.
2. The Archives had no home.
3. There was a token budget [polite speak for no budget].
4. Records were strewn about in parishes and in private hands.
5. The few parish registers and property records that Wilf Bradley had brought together were in a broom closet in the basement of Cathedral Hall.

"So, when he was asked to become Archivist, Jack wrote Bishop Lackey a letter, wanting to know how seriously *he* took Archives. Bishop Lackey duly assured him of the importance of Archives, and of his support. And only then did Jack say yes. Within two months he drafted a 24-page masterplan for the Archives, explaining its importance and detailing the variety of records that should be brought together to be safeguarded for the future. It is a plan and a policy we are following to this day.

"Suddenly, Jack Francis found himself very busy indeed. There was not a rectory attic nor a church basement that he did not rummage through for records. Resistance was futile. He lobbied deans at the cathedral for space to store records and to welcome researchers. Those researchers in a pre-Internet age mailed in requests or walked in off the street in the hundreds. For ten years Jack welcomed volunteers to help put records in order, and he handpicked Fred Neal to continue building an archives. Only then did he return to work on his biographical dictionary—at the archives.

"It was ten years after this that I came to know Jack Francis. He seemed remote to me at first. Maybe I was too nervous around him. I'd been used to sitting quietly alone, meeting my

look of dumb-horror on Jack's face, clearly betraying his inability to parse the conundrum: "How low has the state of society fallen, when someone can confuse a low-brow American popular rag like *Time Magazine* with the exalted *Times Literary Supplement*?

"Three to four years ago, once he sold his car, Jack stopped coming into the Archives. Whenever I would go to visit him and Pat, he would assure me that he wanted to come over and look some things up. He never made it back. And in a way he didn't need to. As a Friend—Dr. Sandra Campbell—has written, "How fitting that Jack is going to rest beside the Archives; although he didn't do much resting during his many years at the Archives."

"A few days before he turned 100 last May [2018], I delivered a sheaf of congratulatory letters from the Primate, the Bishop and others. Jack was touched by it all, but it was a letter from the Mayor of his native Moose Jaw that tickled him pink. This had been arranged by his fellow native Moose Javian, Garth Hampson, who, incomprehensibly declared: "Anyone can get a letter from the Queen. But not everyone gets a letter from the Mayor of Moose Jaw!" The mayor laid on the praise pretty thick, and Jack, struck by the incongruity of lavish praise from someone who didn't know him at all, started reading it aloud to Pat and me. As he got to the line referring to his many 'accomplishments,' I thought I saw tears of laughter beginning to course down his cheeks, and he asked us, rhetorically: "Accomplishments! Have I any?"

"Yes, Jack. You had many accomplishments. Faithful Christian. Good son. Good husband. Good father. Good grandfather. Public servant. Author. Researcher. Investor. Archivist. Planner. A teacher whose lessons were caught. Canadian. Volunteer. Paleographer. Book Lover. Giver. Elitist. Friend. We thank God for all your accomplishments, and for the many happy memories that your name evokes. We miss you already, even as we are surrounded by your work, your gifts and the memory of your affection."

The Late Vera Fermor

We lost another good friend this August when word was received of the death of Vera Fermor. The notice in the Ottawa *Citizen* read, in part:

"**FERMOR, Vera**
August 9, 1924 Newcastle, England—August 5, 2019 Calgary, Alberta.
Vera Fermor passed away on Monday, August 5, 2019 in Calgary at Cedars Villa nursing home at the age of 94 years.

She is survived by her sons Peter, of Okotoks and David of Calgary, as well as grandchildren Joanna, James, Andrew and Angela, and great grandchild Quinn Oakden. She was predeceased by her husband Robin in 1996 and her twin sister Olive in September 2018 in England.

Vera was born in Newcastle upon Tyne, England on August 9, 1924, one of four children of Kate and Bertrum Spoor. During the Second World War she served Britain in the Women's Timber Corps. After marriage in 1949, Vera and Robin lived in Portugal where Robin was employed as a mining engineer. Son Peter was born in 1951, and son David in 1957. After a return to England in 1957, Vera joined Robin in Murdochville, Quebec in 1959, where she resumed her career as a schoolteacher. She later lived in Noranda, Val D'Or and Buckingham, Quebec before moving to Ottawa in 1998, where she spent her retirement years until 2014 at the Regina Street condominiums where she established many friendships. Vera enjoyed golf, and in her younger years, cross country and downhill skiing. She was an avid traveller well into her eighties, visiting every continent but Antarctica. Vera spent her time in Ottawa as an active volunteer for the National Gallery, the adjacent Regina Street School, where she taught the students about art, and at St. Martin's Anglican Church. In the summer of 2014, she moved to the Rocky Ridge retirement residence in Calgary. After a pleasant 18 months at Rocky Ridge a sudden illness at Christmas 2015 required Vera to be moved to long-term care. She resided at Cedars Villa nursing home in Calgary until her passing...."

Vera served on the Archives Advisory Committee for a dozen years in the early 21st century, and she was a member of the Friends from the date of its founding. For a number of years, she and the late Fern Small came in and carried out cleaning when the Archives was located in a couple of classrooms below the old Cathedral Hall. Vera's sense of fun and wit is evident in an exhortation she wrote about this work:

Dirty Work in the Archives

"The time has come, our Archivist said,
To talk of mundane things,
Of dust and fluff and grubby floors
That constant usage brings.

"Professional cleaners work at hours
When we must lock our doors,
I fear we cannot count on them
To dust our shelves and floors.

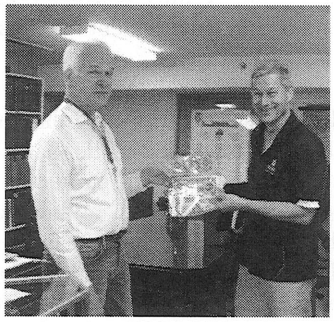
"It's volunteers I think we need,
Armed with that new device,
A swiffer, and a stack of cloths
They'd do it in a trice."

"No, not so fast, two ladies said,
Those ads are not quite true,
But we'll try it out, and let you know
Just how much there is to do."

They found two days a month, two volunteers,
For about two hours each day;
With swiffers, cloths and feather mops
Could keep the dust at bay.

So men or women if you feel
That you could be of service,
And would call us up to volunteer,
Then my rhyme has served its purpose.

Alban's that historic money was missing. Now, it has finally been found."



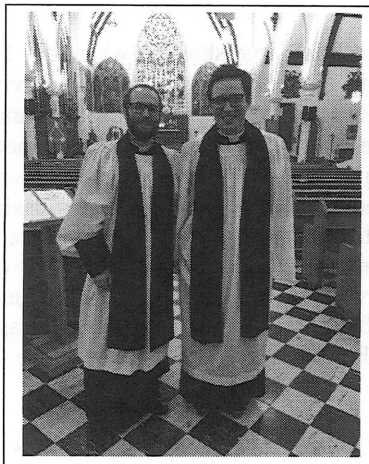
We are happy to provide photographic proof that the found currency (in a protective archival sleeve) was handed back by the Archivist to the Rev. Mark Whittall on the occasion of a late summer visit he made to the relocated Diocesan offices near the Archives.

A Homily at Cornwall

On September 29th, the Archivist was invited by the Rev. Patrick Stephens (Board member of the Friends) to give the homily at the 8 a.m. and 10 a.m. services at Trinity Church, Cornwall. The Archivist complied, delivering a homily lasting 12 minutes at the earlier service. What follows is the somewhat longer homily he delivered at the 10 a.m. service:

"To me it is one of the small miracles of the Christian week, that every Sunday morning, a clergy person, like Patrick here, stands up in front of us and delivers a homily. The miracle is that these individuals do this and they give us something memorable to ponder for the next seven days, when they get back up and do it all over again. *How do they do it?*

"So when Father Patrick asked me to come and speak, I thought I knew what I was getting myself in for. After all, at theological college, the same professor instructs the clergy-to-be of all denominations in the basic technique of sermon delivery. All denominations learn the same technique. Except in one respect. *Length*! According to the experts, the ideal Roman Catholic homily is eight minutes long. The ideal Anglican homily is twelve minutes long. The ideal Presbyterian sermon is thirty minutes long.



Editor's Note – the former rector of Trinity Cornwall, the Rev. Frank Kirby, kindly provided this photo of the current clergy team of the Area Parish of the St. Lawrence (St. Lawrence Parish) which includes Trinity, Cornwall. At the left is the Rev. Patrick Stephens and at the right is the Rev. Colin McFarland. The photo was taken on the day the Archivist visited Trinity.

"So, two months ago when I agreed to speak this morning, I was expecting to talk for twelve minutes. No more, no less. Until, that is, Father Patrick broke the news to me, and explained that the congregation—that is, you—expected nothing less than thirty minutes. [*audible groan from the congregation*]. So, here goes.

"We gather this morning to thank God for 235 more or less uninterrupted years of Anglican worship and witness at Trinity, Cornwall. Just what do you call that? One hundred years is a centennial. 150 years is a sesquicentennial, and 175, I am told, is a terquasquicentenary. I have found in my own life that at some point time ceases to crawl, and it begins to fly, at least it does speed up the older I get. This year marks twenty years of my being archivist for the Diocese of Ottawa. When people ask me if it feels like twenty years, I reply truthfully, "It seems like twenty weeks."

"In preparing to speak this morning, I found a reminder of when I was asked to speak at the terquasquicentenary of the Rideau Canal. It seems like only yesterday that I was asked to give a one-hour talk about the social history of the Rideau region. Two days ago I was horrified to discover that that 'yesterday' was twelve years ago. *Twelve years*!

"On that occasion I wondered how I would ever get a general audience to relate to the concept of social history. So, rather than starting out by talking about the past, I asked them to imagine what people living 25 years in the future would be wondering were *the* social questions uppermost in the minds of local people way back in 2007. To help them with this exercise, I even offered them my own shortlist of what I considered to be three of the major social questions that people were talking about back then in 2007:

1. Is Katy Holmes being held hostage by Tom Cruise?
2. Is Brad Pitt leaving Angelina Jolie and going back to Jennifer Aniston?
3. Have Nick and Jessica really broken up, or is it just a publicity stunt to promote their careers?

And, to show how archivists and historians sometimes don't swim in the mainstream, I added a personal query: "Just who are Nick and Jessica anyway? And why should I care about them?" That all sounds a bit dated now. A lot has changed in the world during the last dozen years. Just imagine how much more can potentially change in the next 15 years by the time that you observe Trinity's 250th birthday. Never mind 235 years from now in the year 2254.

"This morning we might well ask, "Just what is the defining characteristic of Trinity Church, Cornwall?" What has been its role over the course of the past 235 years? And why should the general public at large—both nearby and at a distance—care about it?

"In one way or another, each and every one of you has an individual reason for being here. That reason, in one way or another, may have something to do with worship tradition, your individual needs, your circumstances, your family connections, your neighbourhood, and/or your life journey. There are thousands of Anglican congregations across North America and each one of them has its unique story, with hundreds of thousands, if not millions of individuals each one of whom has his or her own reasons for being involved in their church. You see, I am arguing that each church or congregation is different. Each has a unique story. Unfortunately, this is not well understood. Too many historians have treated the history of parishes as if they come

cookbooks, guest books, pew bulletins, newsclippings, photo-directories, parish newsletters, maps, architectural plans, photographs, hasti-notes, scrapbooks, sermons and music.

"Did you notice I slipped parish cookbooks into that list of documents we try to collect? That reminds me of when I served on the executive of The Ontario Historical Society alongside Ontario's foremost historian of food traditions. I asked her what she thought of parish cookbooks, and she replied: "I love them. The recipes in them really work!" What she was really saying was that unlike a lot of published cookbooks, where there are impossible lists of exotic ingredients, and where the recipes have not been tested to see if the cooking times or measurements are inaccurate, the recipes in parish cookbooks have been tested over and over again (on human guinea pigs), and have been refined in the kitchens of the real world by real people.

'Speaking of parish cookbooks, I'm not aware that Trinity Church has ever published one, so if anyone here knows of one, please let me know after the service. [see below]

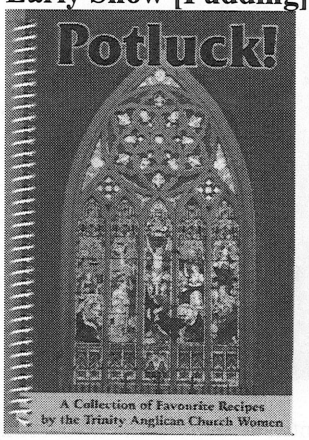
"Why do we collect such a variety of records on a church such as Trinity? And what does it have to do with the question I asked earlier about what is the defining characteristic of this parish? You would not need to ask that question of the members of Saint John's Church, Lunenburg, Nova Scotia. Eighteen years ago that parish basked confident in the knowledge that they worshipped in one of the oldest and most venerable Anglican churches in all of North America. Two months later, fire tore through that frame house of worship. In recovering, in rebuilding what they had lost, they found themselves appealing on the Internet to anyone who could provide photographs of the old windows to give modern craftsmen something to base their work on for recreating them—to recover details they had taken for granted—until they were gone.

"What if this magnificent temple—Trinity, Cornwall—were to disappear overnight? Are you confident that it could be replaced? Close your eyes and tell me the details of the stained glass window closest to you? What would it mean to you for Trinity to disappear?

"In the Archives we fight to preserve documents, because those documents are all about maintaining memory. Before I became an archivist, I was a historian. And historians—especially parish historians—know two immutable truths. The first: Things Change! Or to put it another way: The only constant is change. The other truth is: The essence continues. To cite just one instance, there will always be interest in the records of baptism, confirmation, marriage and burial that have taken place within the walls of Trinity, Cornwall. In that sense, there will always be a Trinity.

"May almighty God continue to pour down blessings upon the people of Trinity, Cornwall as they celebrate 235 years of emergence and rediscovery."

Early Snow [Pudding]



Soon after the service at Cornwall was over, the Archivist learned that the Anglican Church Women of Trinity, Cornwall had published a cookbook in 2007, entitled: *POTLUCK! A Collection of Favourite Recipes* (see left). The Archives was presented with a copy for its cookbook collection.

The following is a recipe found on page 97, contributed by Myrtle Ainslee.

Lemon Snow Pudding with Custard

Juice of 2 lemons, 2 cups water. Add lemon rinds and ¾ cup sugar. Boil 3 minutes and lift out rinds. Add 2 tablespoons corn starch blended with water, plus a pinch of salt.

Cook all together 10 minutes, then add lemon juice, fold in 2 stiffly beaten egg whites.

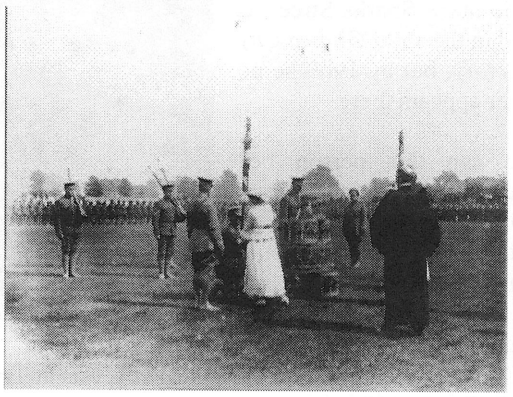
Custard for Lemon Snow:

Combine 2 tablespoons cornstarch, 2 egg yolks, ½ cup sugar. Mix together with a little water. Add this to 2 cups hot milk, cook to thicken. Add 1 teaspoon vanilla, pinch of salt.

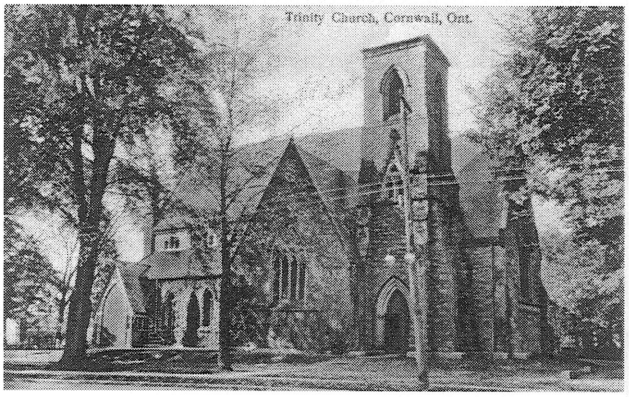
Treasures at Cornwall

The visit to Trinity, Cornwall revealed a number of treasures. Foremost among them was an original signed lithograph of Bishop Strachan. After seeing the Archivist look longingly at it, the rector, the Rev. Patrick Stephens, advised Stephen Barkway that it might be necessary to go though the Archivist's pockets before he left the premises.

The parish archivist, Elizabeth Phelps, was happy to give the Archivist a tour of the archives room at Trinity, and to urge that various documents should go to the diocesan archives sooner rather than later. Among the items brought back to the Archives from Cornwall were two large photographs of drumhead ceremonies when regimental colours were transferred to the custody of Trinity Church at the end of the First World War.



a rare day when you can tell people something that the Archivist doesn't know about!"



The Bishop went on. "So only six people here have heard about the legend of the ghost? Perhaps it is timely that I mention it on this anniversary. Apparently, there is a ghost at Trinity Church, Cornwall, and the ghost is said to play the chimes in the tower. I first heard about it from the Rev. Doug Christie when he was rector here back in the 1960s. One night he was at home in the rectory, when he could hear someone playing the chimes in the tower. So, he went over to investigate, only to find the doors locked, and no one there. Upon further inquiry, it was explained to him that there was a ghost in the church that played the chimes, and that the ghost was said to be that of Bishop Strachan, who was the rector who built the first church on the site in 1805, and whose memory played such a large part in building the current house of worship."

Going to Synod 2019?

Be sure to visit the annual previously-owned book sale which aids in the on-going fundraising carried out by Friends of the Archives. Treasures are to be found at amazingly low prices! You might also have a chance to "pick the brain" of the Archivist – perhaps there are other stories he has never heard!

Donations Always Welcome

Quite apart from its fund-raising campaigns (the last one now being over since October 2016), the Friends of the Archives from the beginning have been concerned to raise funds for Archival needs beyond the regular budgetary limits. The Friends of the Archives obtain revenue in two ways. First, there are annual membership fees of twenty dollars which support the issuing of the *Newsletter* three times a year and the costs of the Annual General Meeting. Second, for any donations to the Friends above and beyond the annual membership fee ($20) we issue a tax receipt. The Board of the Friends determines what the funds will be spent on.

We are grateful for donations received from the following individuals since our last *Newsletter*:

- Constance Brook (in memory of Jack P. Francis)
- The Rev. Matthew Brown and the Rev. Gillian Hoyer
- Dr. Sandra Campbell
- Sarah Campbell
- Stan Carlson
- Frances Dawson
- James E. Hanna
- Michael K. Hicks
- Theresa Jamone
- Dr. Glenn J Lockwood (in memory of Jack P. Francis)
- Ted McNabb
- Ann C. Martin
- Donald E. Meakin
- Shirley Monkhouse
- Sarah and Fred Neal
- The Rev. Dr. Anne Quick
- Dr. J. Spruce Riordon and Mrs. Marsha Riordon
- Shirley Anne Smith

Should you wish to make a donation, you may submit your cheque along with the form on page 15 of this *Newsletter*. The Archives issues income tax receipts for all donations of ten dollars and more. Memorial cards are available from the Archivist.

Online donations may also be made using your credit card. Just go to the Friends of the Archives designation under the Anglican Diocese of Ottawa entry on www.canadahelps.org

CanadaHelps.org
Giving made simple.

Please note - If you are donating to the Friends through Canada Helps, it would be helpful if you would please advise us by email at archives@ottawa.anglican.ca or by telephone (613) 680-8585 as otherwise we don't receive any notification. This is particularly true when such donations are made at or near the end of the calendar year and/or are part of a larger donation to various other ministries of the Diocese. It is true that Canada Helps promptly issues a tax receipt, but the Archivist has no way of knowing about such donations. The Diocesan Archivist considers it important to send out a letter of thanks for all donations. Without knowing about it, we can't show our gratitude.

How do I reach the Diocesan Archives?

- Telephone 613-680-8585
- Fax 613-232-7088 and address it *Attention Archives*

Friends Membership – join or renew <u>now</u>!

The Friends of the Diocesan Archives was formed in November 2000 to provide additional support for the Archives and the affiliated Wilfred H. Bradley Reference Library. The aims and objects of the Friends, as they appear in the by-laws are:

- To support the activities of the Anglican Diocese of Ottawa Archives to acquire, preserve, make available and exhibit historical records of the Diocese and its Parishes;
- To promote awareness of the history and heritage of the Anglican Church in the Diocese of Ottawa and of the programs and activities of the Diocesan Archives;
- To generate revenue and raise funds, and;
- To carry on related duties.

Members are encouraged to become involved in various activities of the Friends and are eligible to serve on the Board of Directors.

The cost of an individual annual membership, based on the calendar year, remains at only $20. New members are always welcome – simply complete and return the form found at the end of this *Newsletter*.

NOTE: ***To check your membership status, look for the year reference on the top line of your Newsletter mailing label.***

Friends of the Anglican Diocese of Ottawa Archives

Mail to: Anglican Diocese of Ottawa Archives
71 Bronson Avenue
Ottawa, ON K1R 6G6

Telephone: 613-680-8585

MEMBERSHIP APPLICATION/RENEWAL	
Name:	___ **Applying** ___ **Renewing**
Address:	Individual Membership Dues until 31 December **2020** $20.00
Province: **Postal Code:**	Donation: $_____
Email Address:	**Amount enclosed:** $_____
Telephone Number:	*Cheques should be payable to* ***"Anglican Diocese of Ottawa Archives"***
Facsimile Number:	Note: Tax receipts for <u>donations</u> of $10 or more but not for membership dues.
Special Interests/Skills*(specify)*:	*For Office Use Only* Date received: _____ Membership No. _____